

SOUTHERN WAR SONGS.

An Interesting Article, Growing Out of a Maryland Discussion.

Some Examples of the Humor and Fire of Southern Verse.

Lyrics That Died With the Struggle of War and Others That Will Always Live.

"The Bonnie Blue Flag," Albert Pike's "Dixie," and a Lot More.

A discussion of the once famous rebel war song of "Maryland, My Maryland," has led the Cincinnati Commercial Gazette to revive some of the songs that thrilled the hearts of both northern and southern soldiers as they went forth to siege and battle. The song referred to above was written by James R. Randall, now, we believe one of the editors of the Augusta Chronicle, and bears date of "Pointe Coupee, April 26, 1861." There are no such lines in it as these:

The tyrant's heel is on thy neck,
Maryland, my Maryland!

The first verse is as follows:

The despotic heel is on thy shore,
Maryland!

His torch is at thy temple door,
Maryland!

Avenge thy patriot's gore,
That flecked the streets of Baltimore,
And be the battle queen of yore,
Maryland! My Maryland!

Maryland at that time trembled in the balance between loyalty to the union and secession, and this song was intended to fire the hearts of the people, and win them over to the side of Virginia, which had just cast her fortunes with the rebel confederacy. It immediately became popular, and was sung in every rebel camp from the Potomac to the Mississippi; but Maryland remained steadfast to the union, despite this powerful appeal.

The lyric quality of the southern song-writers during the war was conspicuous. Their songs were animated by the intensest local patriotism, and breathed the fiercest spirit of war.

Albert Pike, who was once thought to be the coming great American poet, wrote a song quite as popular as "My Maryland," and adapted to the tune of "Dixie." The opening verse is striking enough:

"Southern, hear your country call you!
Up! lest words from death befall you!
To arms! To arms! To arms! In Dixie!
Lo! all the beacon fires are lighted,
Let all hearts be now united!
To arms! To arms! To arms! In Dixie!
Advance the flag of Dixie!
Hurrah! hurrah!
For Dixie's land, our country stand,
And live and die for Dixie.
To arms! To arms!
And conquer peace for Dixie!
To arms! To arms!
And conquer peace for Dixie!"

The battle of Manassas, or Bull Run, as it was known at the north, called for many stirring poems, calculated to renew the courage of the southern people, and fire them to renewed exertion for independence.

Among the most graphic of these, and with a certain grim humor in it was one entitled, "Flight of Doodles." A few sample verses must suffice:

I come from old Manassas, with a pocket full of fun—
I killed forty Yankees with a single-barreled gun.
It don't make a niff-a-stiffence to neither you nor I,
Big yankee, little yankee, all run or die.

I saw old Fuss-and-Feather Scott, twenty miles away,
His horse stuck up their ears, and you ought to hear 'em neigh:
But it don't make a niff-a-stiffence to neither you nor I,
Old Scott fled like the devil, boots, roar, bog, or die.

And so on for quantity.

"The Bonnie Blue Flag" was one of the most singable lyrics of the war, and was immensely popular, even in the north, by reason of its beautiful air. It tells how when "our rights were threatened" the cry arose for the Bonnie Blue Flag, "that bears a single star," and recites the succession of state after state, and concludes as follows:

Then cheer, boys, cheer; raise the joyous shout,
For Arkansas and North Carolina have both gone out;
And let another routing cheer for Tennessee be given.

The single star of the Bonnie Blue Flag has grown to be a legend.

This fixes the date of this song. It was written after the secession of the eleven states had been completed and before there had been much fighting.

Later on, when the Congress and Cumberland had been sunk by the rebel iron-clad Manassas, a poem appeared entitled "The Turtle," which, although highly humorous, did not have large circulation in the north, whose people failed to see any humor in the performance of a vessel that threatened the entire American navy with destruction. At this distance of time, however, it will be better appreciated, and as it is most likely new to the majority of our readers, we reproduce it entire:

THE TURTLE.

Cesar stood with his fortunes,
And all the world was
Straining its eyes
At a thing that lies
In the water, like a log.
It's a weasel! a whale!
It's a porpoise! a holo!

Tarnation! it's a turtle!
And blast my bones and skin,
My hearties, sink her,
Or else you'll think her
A regular terror-pin.

The frigate poured a broadside!
The bomb threw a shell well,
But—hit Old Nick!
With a sugar stick!
They didn't phase her shell!

Piff from the creature's labboard—
And dipping along the water
A bullet-bass.
From a wreath of mist
Into a doodle's quarter.

Ref, from the creature's starboard—
Up, from his ugly snout,
And the Congress and Cumberland
Sunk, and nothing—shorter.

Now here's to you, Virginia,
And you are bound to win
By your rate of bobbing round
And your way of pitchin' in—
For you are a crum
On the old sea-horse
And a regular terror-pin.

The poet discreetly dropped the subject there. It would not have done to flatter to southern pride to have told how immediately after the sinking of the old wooden war ships the "Turtle" encountered a cheese box and had its iron plating broken that it steamed into Norfolk harbor and never after made a fighting demonstration.

Still later on in the war, when Stonewall Jackson's name had become known the world over, appeared a poem, it cannot be called a song, that was exceedingly popular; it was entitled "Stonewall Jackson's Way." It is descriptively as graphic as anything the war produced. Here is a passage from it:

We see him now—the old slouch hat,
Cooked over his eye as now,
So calm, so blunt, so true,
The "Blue Lighter" knows 'em well;
Says he, "That's the old of old;
Lest we his soul; we'll give him 'em well,
That's Stonewall's way."

Stonewall's ground army! kneel all! caps off!
Old Blue Lighter's going to pray!
Strangle the foot that dares to stoop!
Attention! it's his way.
Apeeling from the old of old;
In forma pauperis to God—
"Lay bare this arm's stretch forth thy rod;
Amen." That's Stonewall's way.

But of all the poems of the war produced on either side nothing in our judgment equaled the poem entitled "Call! Call! Call!" which appeared early in the war in the Rockingham (Va.) Register. It breathes the fiery spirit of war. It was no appeal to patriotic pride to fight for home and fireside. It has the wildest and fiercest spring in it, and we venture that the hand that held the pen that wrote it handled some

one of the "slaying machines" which it suggests as a means of defense. It is literally hot from the hell of hate. Here it is:

CALL! CALL! CALL! ALL!
By "Georgia."

Whoop! the Doodles have broken loose,
And like the very voice of war,
Lies of Egypt, a hungry pack—
After 'em, boys, and drive 'em back.

Bull-dog, terrier, cur, and flea,
Back to the beggarly land of ice;
And like the very voice of war,
Everybody and everywhere.

Old Kentucky is caved from under,
Tennessee is split asunder,
Alabama awakes attack,
And Georgia bristles up her back.

Old John Brown is dead and gone!
His spirit is marching on—
Lantern-jawed, and legs, my boys,
Long as an ape's from Illinois!

Want a weapon? Gather a brick,
Cudgel, or stone, or stick;
Anything with a blade or butt,
Anything that can cleave or cut.

Anything heavy, or hard, or keen!
Any sort of slaying machine!
Anything with a willing mind,
And the steady arm of a man behind.

Want a weapon? Why, capture one!
Every Doodle has got a gun,
Went and bayonet, bright and new;
Kill a Doodle, and capture two!

Shoulder to shoulder, son and sire!
All call all to the feast of fire;
Maiden and maiden, and child and slave,
A common triumph or a single grave.

THE CHURCH AND COLORED RACE.

The following was read:

The committee to whom was referred so much of the bishop's address makes mention of the conference to be held at Seaside in July next, and

in the United States, beg leave to report as follows:

It is unnecessary to your committee to say anything to impress upon this council the seriousness of the question that is to be discussed in the conference referred to. This diocese, we believe, is as fully alive as any in the land to the great duty which God has put upon the church in this country because of the great spiritual needs of our colored people.

In the action of our councils for several years past, in the remarkable efforts and success of our churches in the instruction of adults and children in various parts of the diocese, in the important work carried on by our churches, and in the efforts of our people here and are endeavoring in some degree to meet this responsibility.

Our whole church's duty will be called upon to contribute to the success of this conference. We believe we would give as the result of your committee's consideration the following opinion: We believe that the colored race in this diocese is in a relation to the colored race will be found in giving them the right, and encouraging them to the best of their power.

They have a right to be heard, and it is natural that they should request separate congregational meetings of their own. There is no objection to this, and it cannot be such a pastor as a congregation demands and really needs. He may visit the homes of the people, but he cannot be so near to the people as he can be in his own church. The barrier between the colored and white churches is a real one. The colored people recognize it as clearly as the white, and are prepared to accept accordingly.

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THE EPISCOPALIANS.

Last Day of the Virginia Convention—
The Report on the Question of the Church and the Colored Race.

Special Letter.
RICHMOND, VA., May 19.—The annual council of the Episcopal church of Virginia re-assembled this morning at 8:30 o'clock.

The resolution of Mr. Scott, as finally amended, was that the bishop appoint a committee to consider the subject of the division of the diocese and report to the next meeting of the council, which was adopted.

Rev. Dr. Peterkin in a brief and appropriate speech, presented a written testimonial of the clergy to the bishop, wishing him a pleasant voyage across the ocean and expressing wishes for return of health to him.

Bishop Whittle with emotion made a brief speech of thanks.

The finance committee reported in favor of appropriating \$2,500 for the expenses of Bishop Whittle in his trip to Europe, and recommended that the salary of the assistant bishop be \$3,500 per annum, the payment of all his traveling expenses, and the payment of his house rent.

Rev. Dr. Gibson was elected as fourth clerical delegate to the general convention, and the council proceeded to elect two more lay delegates.

THE CHURCH AND COLORED RACE.

The following was read:

The committee to whom was referred so much of the bishop's address makes mention of the conference to be held at Seaside in July next, and

in the United States, beg leave to report as follows:

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In the action of our councils for several years past, in the remarkable efforts and success of our churches in the instruction of adults and children in various parts of the diocese, in the important work carried on by our churches, and in the efforts of our people here and are endeavoring in some degree to meet this responsibility.

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They have a right to be heard, and it is natural that they should request separate congregational meetings of their own. There is no objection to this, and it cannot be such a pastor as a congregation demands and really needs. He may visit the homes of the people, but he cannot be so near to the people as he can be in his own church. The barrier between the colored and white churches is a real one. The colored people recognize it as clearly as the white, and are prepared to accept accordingly.

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